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UNITY.

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Editorial.

LOWELL, in his essay on Lessing, says: "Character is the only soil in which real mental power can root itself and find sustenance."

A PAPYRUS, containing portions of the Egyptian Book of the Dead, has lately been presented to the library of Cornell University.

"MEN belong to their parties; if the women had a party the party would belong to them, and not they to their party," says Letitia Youmans in one of our exchanges. We hope so, but whether the prediction prove true or not we should like to see the opportunity given to the women to test it.

THE *American Israelite* gives a sermon by Rev. A. R. Levy upon prayer, which protests against presumptions on the part of the suppliant. "If your prayer is aimed to tell God of your needs and you are asking that he may enact and order things as you wish them to be, then you manifest the notion that you know better than God what is best and what ought to happen. You are, so to speak, instructing

God in your prayer, and such prayer, to say the least, is indeed a vain prayer. There can be no self-conceit so intolerable as that which pretends to bow itself before him who created and supports the infinite worlds of the universe, and which then sets itself to correct or dictate the ordering of the Creator."

AN authority like the *American Journal of Education* should command attentive hearing on the subject indicated in the following extract: "A recent careful study of methods at Cornell University, shows that there is no diminution of effort because of the presence of women in the lecture and class rooms. On the contrary, the women are an incentive to the young men, and the influence of the two sexes in their work is found to be wholesome and healthful."

A UNIQUE feature of the Washington Centennial celebration, in Chicago, was the presence of the venerable Rev. Dr. S. F. Smith, the author of "America," who at that time publicly read his beloved hymn, and added to it the following verse in commemoration of the day:

"Our joyful hosts to-day
Their grateful tribute pay—
Happy and free—
After our toils and fears,
After our flood and tears,
Strong with our hundred years,
O Lord, to thee."

THE following has a significance that will be differently estimated by representatives of the different schools of faith, and we leave our readers to draw their own conclusions from it:

"A prize of \$500 is offered for the best essay on the title of the miracles of our Lord to credence. One of the conditions is that it answer the arguments against miracles presented in the book 'Elsmere Elsewhere.' A prize of \$100 is offered for the best essay on 'Prayer.' One of the conditions is that the latter essay prove that supplication is not merely a vehicle for aspiration; that objective as well as subjective benefits are realized from prayer. The circular is signed by F. S. Abiff as secretary of the committee of award, 131 Tremont street, Boston."

FROM the *Union Signal* we clip the following striking, though not quite fair, putting of the temperance problem. A simile is a forceful, but always a dangerous way of arguing. We prefer to have our snakes in the box to having them run loose. We think fifteen holes better than twenty-five. In trying to drive them out of the village some of them will certainly get killed. But we are always ready to help kill them all, as death is their merit.

An English journal puts the liquor problem in this form: Twenty-five snakes running through the streets—that's free whisky. Twenty-five snakes gathered into a box in which twenty-five holes are made by authority of the court—that is low license. Ten of the holes are closed and the snakes all get out through the other fifteen—that is high license. Drive all the snakes over to the next village—that is local option. Kill all the snakes—that is prohibition.

SIDNEY H. MORSE, whose new works of Channing, Parker and Martineau, were viewed with so much interest and pleasure at the time of the Conference, has been busy since, and has just completed a portrait bust of George Eliot, which at the time of this writing we have only seen in the clay, but which is to be immediately cast in plaster. Mr. Morse has followed the general outline and features given in the portrait which appeared in the *Century*, shortly after the great novelist's death. We have forgotten the artist's name. No obtainable likeness of George Eliot is supposed to be very correct, and

as this was taken in her younger days, it was by no means regarded as satisfactory, either by her friends or the general public. Mr. Morse's success is the more meritorious therefore, for while he has subdued some traits, which would have the effect of exaggeration in sculptured form, he has preserved the general integrity of the portrait, and produced a beautiful piece of work. George Eliot's features were of that heroic cast which lend themselves much better to sculpture than painting, and when once Mr. Morse's work becomes known we predict for it a popular success, while it is certain to add new merit to the high reputation he has already won.

WHAT awful truths the microscope reveals. From an exchange we clip the following: "In the microscopical collection of an Eastern physician was a specimen of the brain of a woman who had died of alcoholism. Alcohol had been used by her to such an extent that the fine white coating which surrounds the little nerve-fibres—as a wire is saved from rust by silk windings—had been eaten away by the liquor. The tender nerves, left without protection, had become diseased. Her will power became impaired. Unable to control her appetite, she finally became unable to control her movements. Her eye-muscles became paralyzed. Thus she was confined to her bed until she died, some few weeks later."

A PROJECT to sell the Lake Front and convert that pleasant enclosure into building lots, to be sold at some remarkable price per foot, being under discussion, the *Chicago Tribune* sends out one of its busy reporters to gather up the opinions of some of the instructed business men of the community. Without attempting to enter into the discussion in its economic merits, UNITY heartily commends the spirit of the following, from a well-known citizen, Mr. Ferd. Peck:

"Chicago is in a position now to begin to think of something besides commercial supremacy. All that has been realized. We should open our eyes to the esthetic side. We owe some consideration to the generations to come. The Lake-Front is a breathing space to thousands of the poor who have neither time nor money to go miles out to the larger parks, and its value for that purpose cannot be estimated in dollars and cents. I think that to sell that park, to sacrifice health and beauty to the sordid demands of business, would be a serious mistake. As to the money the sale would bring, we don't need it. There is plenty of taxable property within these city limits to meet all demands. I don't say this simply because I control a good deal of property down there, as I do, but as a citizen. It seems to me that if New York, with her high real estate values, can afford and has the good sense to hold inviolate such tracts of land as the Battery, Union Square, and Madison Square, we certainly can afford the luxury of the Lake-Front. In fact, we can't afford to do anything else. It is robbing Peter to pay Paul, sacrificing health and estheticism for the mighty dollar. I believe every public-spirited man will concede this."

MISS DEMMON, the young Boston woman who has gone to India for five years to help the Ramabai organize her school, writes from Bombay, May 26, to a friend at headquarters:

"By a sad accident, sad, since it will cause you a disappointment and me a deferred pleasure, your letter of March 2 reached me last Saturday, too late to give you the word as to Ramabai which you wished for your May meeting. I thank you most heartily for sending me UNITY. Could you see how eagerly I absorb each sermon therein you would feel repaid. The paper goes on, and others beside myself benefit thereby. Our school opened March 13, and I

have been teaching from 10:30 to 3:30 every day since. We have one widow studying now and she desires to be a Christian, owing to what Ramabai has said to her. There are eleven pupils in all, counting Mano, and I have them in English from 1:30 to 3:30 p. m. From 10:30 to 1:00 I have Mano and a little girl, Sharada, in the usual English branches. I also have all the girls in a sewing class twice a week. It is most interesting work, and I find I am getting more and more filled with a sense of responsibility towards them. Our school is on Back Bay, Chawpabby, a part of what is called the 'Native Town' of Bombay. I board with some English missionary ladies who are most kind to me and frequently invite me to bring as many children as I like to their picnics and teas for native girls. I am glad to do this as it is far better to be on friendly terms with the missionaries. Most of the latter are away now, for May is considered to be a very trying month. It is impossible to sleep much or to eat."

THE *Methodist Recorder*, some time ago, commented on "A Difficulty That Will Grow." Prof. John E. Russell, of the Yale Theological School, lectured on "The Miraculous Element of the New Testament," in which he evidently approximated to the Robert Elsmere conclusion: "Belief in miracles not essential to Christianity. The great fact in Christianity is the history of the church for nineteen centuries." A request to resign his chair followed, and though the students petitioned for its withdrawal, Prof. Russell has accepted a position in Williams College. The *Recorder* is logical. It maintains that this defect of faith in the miraculous begins in doubting or rejecting the doctrine of supernatural conversion. Accept the miracle of regeneration in the personal experience, and then the miracles of the New Testament will give no trouble. Deny this supernatural experience in the individual soul, and not all the external evidences of Christianity ever written, or all the testimonies of all the witnesses of Christian history can establish the supernatural claims of Christ. But since sane and rational people believe less and less in miraculous conversion, and more and more in natural and moral means, there can be no hesitation on our part in agreeing with the *Recorder* that this is "a difficulty that will grow." With thoughtful men not even experience is any longer adequate to establish the credibility, to say nothing of the proof, of a miracle, whether in the New Testament or out of it.

RECONCEPTIONS IN RELIGION.

It has been with great pleasure that I have responded to the invitation to let my name be placed upon the list of editorial contributors to UNITY. If my contributions shall be like angels' visits, at least in that they may be few and far between, it will simply be because my health at present does not allow of my doing much extra work.

I have, for several years, been a careful reader of UNITY, and have found it unfailingly suggestive, stimulating, and inspiring, in the true sense of the word. This might well be the case with many who would not feel ready to identify themselves so far with the general work which UNITY is striving so bravely and so ably to do, as to enter into such a relationship. I suspect that in doing what I have done, I shall lay

myself open to some unfriendly criticism, both from Episcopalians and from Unitarians. From within the church in which I abide there will, quite naturally, be the taunt: "We knew that he was a Unitarian in disguise. Why does he not join those with whom he is glad to labor? How can he remain in a Trinitarian Church and take part in a Unitarian propaganda?" On the other hand, there may be quite as many among the constituency of *UNITY*, who will be not a little surprised that one who can feel enough interest in the work that it is doing to lend a hand, however feebly, should still remain within a Trinitarian church. Those who thus feel may quite naturally suspect either the intellectual clearness of the man who thus seems to face both ways, or his moral honesty. In an earnest age, men who do not know their own minds, or who attempt to straddle two sides of a question, cannot be highly in favor.

May I be permitted, then, in my first contribution to *UNITY*, to offer a few thoughts by way of partially interpreting this seemingly anomalous position? For in so doing, what is said may make for that "unity of the spirit in the bond of peace," for which our church teaches us to pray.

I could have wished that my little volume of sermons upon The Incarnation, to which *UNITY* so kindly referred lately, were much nearer book-form than they are at present, since I am sure that a dispassionate reading of them would at least clear me from the worst suspicion, viz., that of moral quibbling, however they might leave me in the minor suspicion of intellectual confusion. It goes without saying that all that the church has affirmed concerning the Divinity of Christ may be read with two radically different interpretations, according as men are deists or theists; according as they conceive of God as a Being outside of nature and of man, interfering arbitrarily and occasionally in the mechanism of the universe, and coming into communication with man through external media; or as they conceive of God as the Indwelling Life of all things, the Reason immanent in nature, the Moral Power struggling upward toward perfection, through man. The Nicene Creed, read deistically, gives precisely that thought of Christ, as an exceptional embodiment of God, which has furnished the staple of controversy between orthodoxy and Unitarianism. The older Unitarians were quite as much deists as the Trinitarians whom they assailed. Both were fighting over a mistaken christology, which was the natural outgrowth of a mistaken theology. Mr. Chadwick was right, when, in reviewing "Robert Elsmere," and, referring to the famous sentence that "to re-conceive the Christ is the task of our age," he declared that "to re-conceive Christ means to re-conceive God." Any one who watches carefully the efforts of the new theology, within orthodoxy, to re-conceive the Christ, must be aware that it is everywhere leading men back to re-conceive God. Pick up any volume of new sermons from the ranks of the new theology, and you are sure to find a sermon upon the Divine Immanency. It is patent that, in such a re-conception of God, the old-time controversy between the orthodox and the heterodox thought of Christ, is obsolete. The Divinity of Christ is the divinity of man in the highest terms, morally.

It is obvious that along this line of the re-conception of God, is coming the re-conception of Christ which will bring about a conciliation of spiritual heterodoxy and spiritual orthodoxy—leaving the unspiritual heterodoxy to still fight with the unspiritual orthodoxy.

In such a re-conception of God and of Christ, there is absolutely no reason why men of any spiritual insight should not fraternize, though they be found within the camps of Trinitarianism or of Unitarianism.

They both believe in the Incarnation, though one school may emphasize the

individual who is the sacred symbol of the universal truth, and the other school may emphasize the universal truth thus symbolized. They both believe in the Divinity of Christ, and seek to lead men up unto that same divinity, as, breathing His spirit, they "become partakers of the divine nature."

What is not so obvious, however, is that this tendency toward a re-conception of Christ, through a re-conception of God, is not simply a novel tendency of our own age, a mere breath of the *zeit-geist*, blowing us, perhaps, in this generation, away from the historic formulas of Christianity, but that it is a breath of the Eternal Spirit, who is ever guiding men into truth—a truth, ancient, universal, essential, which, in original Christianity, found the highest expression for the mystic thought of man and of nature in the Proem to the Gospel according to St. John, and elaborated this poetic philosophy, later on, into the Nicene Creed.

But of this, anon.

R. HEBER NEWTON.

ST. PAUL'S REREDOS.

Those who go to London this summer may, some of them, like to inspect the reredos of this noted cathedral. It is a stone structure behind the altar, which had to be brought forward 40 feet to make room for it. A law suit has grown out of it. Lord Chief Justice Coleridge has recently decided that the prosecution instituted because the sculptures tended to encourage superstitious ideas and devotions, and were unlawful, may go on. The fear of Romanizing, or high church influence, is at the bottom of it. In one department of the reredos is a representation in bas-relief of the Crucifixion, and above that is a representation of the Virgin and Child. Lord Coleridge says that personally his sympathies go with the crucifix, but the law must take its course. It is certainly un-English and in some respects of questionable taste, but whether the "dubious nature" of some of the statuary will be sufficient to condemn a very costly effort to improve the interior of St. Paul's remains to be seen.

Canon Liddon finds that the Chief Justice is much mistaken in speaking of the central object as a "crucifix." In the eyes of church people there is wide distinction. "A crucifix is a figure of Our Lord on the Cross detached from the historical circumstances of the Crucifixion." But in this instance "around the figure of Our Lord are grouped statues in relief, not only of St. Mary and St. John, also of St. Magdalen and the Centurion." Again the Chief Justice speaks of "a statue of the Madonna, robed and crowned as Queen of Heaven, Regina Celi." But did he not see that she wears no crown? and that it is on the Son's account that she is there?

Does not all this imply that the Christian ceremonial is growing very Jewish in the Episcopal church, and that the mint, anise, and cummin of worship will soon endanger if not displace the weightier matters of the law? The real danger to religion is not in having these old symbols or any artistic figures in churches, but in having congregations of weak minds and superstitious believers who have no wit to distinguish between a portrait and a person; between a painted image and a God; or who have more faith in a priestly gesture or an ecclesiastical ceremony, than they have in the whole system of natural and universal laws.

L.

A TIMELY PROTEST.

The English correspondent of the *Chicago Evening Journal* writes of a recent contribution of Lord Garnet Wolseley to one of the current reviews on the subject of the British army. The English General laments the decline of the military spirit, and of the great (?) art of war, supporting his views with, let us hope, some misplaced quotations from Ruskin. The entire article, if we may judge from the ex-

tracts we have seen, is one of unintelligent laudation of an art and feature of our social life that, in the modern progress of ideas, is losing all excuse for being. The correspondent to whom we have referred evidently shares this opinion, for he says, referring to words of Lord Wolseley: "If reason be the distinctive, as it is the highest faculty of man, it is not easy to see how heaven can be particularly interested in the furious onslaught of men whose reason is temporarily banished, and whose only thought is the destruction of their fellows, who, for the most part, have done them no harm, and whom, probably, they have never seen before." The modern British soldier especially deserves little title to romantic glory, or any of those fine chivalric qualities which enter into our conception of knightly character. The genius of the military system is opposed to the inculcation of any such virtues. We are told that Lord Nelson preferred sailors who could neither read nor write; and an anecdote is related of a certain colonel who cleared the barracks reading-room of its occupants as quickly as possible, reminding the men, not very gently, that they had no business to imperil their eyesight while in her Majesty's service in such exercise.

The writer relates his own experience of twenty-four hours, or more, in the barracks, and this description of the character of the soldiers whom he met, the nature of their discourse together, their amusements, which he asserts show no conception of any healthful or innocent form of recreation, their barbarous speech and manners, forms anything but an alluring picture. The truth is there are phases of the military life, invariably if not necessarily attached thereto, that are revolting beyond measure, even when war and the soldiers' existence are demanded in defence of some great principle. When this does not exist, and the expensive outlay of money and time still goes on in support of an unused and idle army of men, who have, generally speaking, neither the mental acquirements or instincts that fit them to enjoy any refined social intercourse, the result is destructive of all the manly elements of the true soldier, perpetuating only the brute and savage impulses it is the office of every other feature of our civilized institutions to eradicate. It is time the world realized that we have passed from the militant phase of social development to the industrial and spiritual.

An article eulogizing the art of war is as much out of place in a magazine of this latter end of the nineteenth century, as one urging a revival of some of the practices of the inquisition.

C. P. W.

Contributed and Selected.

BEAUTY REVEALED.

Along the dreary road I wander,
Where bare trees rise
Against the gloomy skies,
And on bleak hills and housetops yonder,
The snow still lies.

But see! a kind friend hastens to me,
And greets mine ear
With tidings full of cheer,
That send a thrill of gladness through me,
And banish fear.

Along the road now homeward wending,
My happy eyes
See hills in glory rise,
And o'er the graceful tree-tops bending,
Blue, Sunny skies.

CELIA DOERNER.

SELF-SUPPORTING WOMEN.*

This subject will be treated under three heads.

First. What *is* and what *should be* the attitude of society toward wage-earning women?

Second. Is self-support a question of work or wages?

Third. Who are the self-supporting women?

Until within this century the wage-

* Read at the New York League of Unitarian Women at Unity Church, Brooklyn, April 5, 1889.

earning women were limited for the most part to those engaged in domestic service, millinery and dress making on a small scale, and primary teaching.

In country districts where servants were known as "help," and the school mistress was a person of importance, the line between employer and employed was scarcely visible; but in towns and cities the wage-earning women were patronized or despised by those of their sex whose fathers, brothers or other masculine relatives could and would provide clothing, food and shelter without exposing them to the (so considered) humiliating necessity of taking money as an equivalent for their work. And all men were unwilling that their daughters and sisters should take any place among the wage-earners, deeming independence in women dishonorable to themselves and a reflection on the ability or generosity of their masculine guardians and protectors.

That condition is materially changed. There is at this time in this country scarcely a profession or calling from which women are excluded. With this changed condition the attitude of society to the wage-earners is somewhat modified. Now, any woman sufficiently successful in any department has an acknowledged position. The gifts of such an one are recognized as valuable at social gatherings, where her originality and experience are an agreeable relief from the ordinary platitudes and small talk. She is likely to receive more invitations than she can accept, or than she cares to accept. She has no leisure to be lionized, and would rather devote herself to her work than to amusing or entertaining those who can have no possible comprehension of what her position has cost her, of the days and nights of weariness, of the deprivations and discouragements which are the price she has paid for present distinction.

But this recognition is accorded only to those who are in the upper places. A slight stigma rests upon a girl, who, from necessity or choice, accepts money for service rendered. Fathers and brothers demur when daughters and sisters feel that their self-respect demands a life of activity outside of the home, and a free use of the money which is the fruit of their own labor.

The attitude of society toward wage-earners, therefore, is not what it should be, not what it will be before many years, when it will be as great a disgrace for our daughters to be dependent as for our sons, and when the girl who helps her mother at home is entitled to equal recognition with the boy who is his father's clerk—their work being considered equally laborious and honorable.

Let it be understood at the outset, however, that for the best things money is no equivalent. Love cannot be bought. Mechanical service may be commanded by a salary, on the one hand and necessity on the other, but faithful, loving co-operation can only be repaid by gratitude and kindly recognition.

Therefore, the attitude of society toward the wage-earners should be a respectful one, whether their lot is cast among the manual or the brain workers. It should accept the fact that labor, whether for love or money or both, adds to the prosperity of our country and to the wealth of the world.

Again: The attitude should be one of *consideration*, not that requirements should be lessened, for it is right that faithful service should be demanded for fair compensation, but that the patronizing manner, the contemptuous word, the supercilious look should be sedulously avoided.

Again and again the cultivated teacher is made to wince under the insolent remarks of Mrs. Shoddynoodles, who expects her money to purchase everything, even a capacity for her uninteresting progeny. Again and again the pale cheek of the sewing girl crimson as her hard earned wages are given at the end of the day, not as her right, cheerfully accorded, but as a favor grudgingly bestowed.

Lastly: The attitude of society toward wage-earners should be one of gratitude, especially toward those who are doing the drudgery. Women who have never been obliged to spend their days in the eternal grind of house work, sewing, factory work, who have never stood behind the counter in a retail store, or taught unruly children in crowded and unventilated school rooms for scarcely money enough to keep soul and body together; women who have been spared these things can scarcely realize what those others are doing that they may be free. Can they do less than show their gratitude for all this service by word and deed, remembering that much of it is as faithful as it is wearisome?

And this brings us to the second question: Is self-support a question of work or of wages?

In this age and in this country where, more than at any other time or in any other place, the value of an article is estimated by the amount of money it will bring, the reply of a superficial observer would inevitably be, "Self-support is simply a question of wages. The self-supporting women are they who receive, in return for their labor, sufficient money to render them independent of outside aid, and who can keep soul and body together without asking alms."

But there is a view far broader than this, which must, sooner or later, obtain among thoughtful people, viz: That self-support is a question of value contributed, not of money compensation for service rendered. And further, that a woman is, in the only true sense, a self-supporting woman, who is doing with her might any helpful work which her heart, hands or brain find to do. And more than that, any woman who is *being* the best she is capable of being within the limits of her environment is, according to the degree of her success in that endeavor, not only a self-supporting woman, but an important factor in increasing the riches of the world, and so in benefiting the generations yet unborn.

This statement is a broad one; illustration must substantiate it:

Here is a woman whom we all know; she has lost her health; her youth is gone; she is poor. All that makes life worth living has been taken away. She is cared for by friends or by hirelings, as the case may be. Why is the barren room so attractive that visitors linger hours there? What means that light upon their faces as they come forth? Why is their step more elastic, their courage greater, their faith stronger? Simply because she who lies upon that bed of suffering, who can do so little, has learned the secret of *being*. In the silent watches of the night, in the long hours of enforced idleness and agonizing pain, she has learned lessons of faith in the eternal love, of reliance on the infinite law; she has learned to be obedient, hopeful, courageous. She speaks as one having authority. And when the friend comes, these lessons, learned at such a fearful cost, are imparted, and her being results in his better doing. Her teachings have no market value; she cannot sell the most inspired of them for enough to buy her one single necessary comfort. But who shall dare to say that she does not render an equivalent for more than she is receiving, that the world is not in the best sense richer for her being?

Here is another instance, and this, too, is not rare: A girl, unwelcome from her birth because she was a girl, when a boy was desired, and looked upon as a burden even at an age when a boy could have aided no more in the support of the family; education refused, which would have rendered her more capable and which would have been accorded willingly to her brother; required, as soon as she was old enough, to perform every menial service, and despised because she performed it; passing through girlhood and youth to middle age; caring for younger brothers and sisters, and finally left the only reliance of aged parents who, to the end, never considered her as aught save a burden; never recognizing that her work, had it been

done for money and not for love, would have brought her fair wages and honorable independence.

Now, why is it not a fair inference that if a given amount of work be worth a given amount of pay, the person doing it should be equally entitled to be called self-supporting, whether it is done in her own family, for love, or in the family of another for money?

Again: A wife is regarded as dependent upon a husband. It is he who gains the livelihood. However faithful she may be, however masterly her management of domestic affairs, however judicious her methods with the children, she is dependent. It is he who carries the burden of the family support. One day she dies—the struggle has been exhausting. Now there must be some one to do for money what the wife and mother did for love. A competent woman at a good salary is secured; she is not dependent; she is self-supporting. Carry it a little further: The husband and father finds the children happy, the house well organized; he marries this woman; history repeats itself, and she joins the army of dependents.

Now why, in the name of common sense, is the same woman, doing the same work, at one time self-supporting and at another dependent? Is it not *work* rather than *wages* which constitutes self-support?

Illustrations drawn from every-day life could be multiplied, but it is needless, and to the final question, which seems already to have been answered, "Who are the self-supporting women?" we would apply, in conclusion, the significant words of Count Tolstoi, who says:

"The true life is that which adds something to the wealth accumulated by past generations, which increases this inheritance in the present and bequeaths it to future generations."

MRS. CHARLES T. CATLIN.

UPWARD.

The lofty heights come down to him alone,
Who, in the sacred precincts of himself,
Communes with thought, defies the world,
and learns

To isolate himself from all but God.
EUGENE ASHTON.

WAR: SHE THAT SUFFERS.

You can hardly realize the horrors of war unless you have lived in a country like France, and have heard and known the village tales; the patient wretchedness of its women, its desolate homes, and its sons cast useless to the ground like fruit torn untimely off the parent tree. You see a happy home with a farm, all prosperous; the fine young son is content to labor and get in the crops, and is the delight of his mother, a widow. The time comes when he must be drawn for the army, and he goes. The farm falls to pieces; the mother can not work it alone. The son becomes reckless; he is only now "number 56;" he tries to drown thought in a city and gets dissipated, and the change of life throws him into a rapid decline. He gets leave. The mother, hearing a noise at her gate, looks up and sees the *ghost* of her son, she thinks—but no, 'tis he! Come home to die in her arms.

I knew this woman. She lived in one room at my side—lived on the pence her neighbors gave. While I was there I gave her so much a week in pity. She goes out only to chapel, and often murmurs, "Ah! once I had my home, my farm, my beautiful son—but *la guerre, la guerre*; took all from me: ah! when will the good God stop war?"

This is but one; yet as a straw can show the force a river runs with, so this shows the desolation of French homes under, it may be, a sunny surface. When Florence Nighingale went forth, who dreamed of "to-day" with all the world full of war notices? Yet so God works. Peace does not come in a day, but the utter absurdity of "war" now strikes our higher civilization. God calls us to work and suffer for all that is worth having; so you work for peace and the reign of woman comes. It is she who has suffered most.—*American Arbitrator*.

THE COMING CHURCH.

"Which religion do I acknowledge?
None that thou namest.
'None that I name! And why so?'
Why, for religion's own sake."

These lines of Schiller have been in all ages the credo of some of the brightest and broadest minds. Is a church with this credo to be the coming church of America? A careful scrutiny of the life of the theological students where these things are taught would seem to cast a doubt upon the inspiration of the bright prophecy before me. We are told that in student-conferences after unusually "blue" lectures it is said "The logic of the Prof. is irresistible, but we shall not accept his conclusions." "Things are not so bad as the Prof's. logic has proved them to be," remarks another with unconscious paradox. The common consent of the little body of students gathered outside the lecture-room seems to be that Prof. — of another department, and who is somewhat "new" in his opinions, is more safely followed to-day than the elder member of the faculty, whose opinions are designated by "blue."

But one of the happy features of our seminaries consists in the freedom given to all sects to secure the advantages of their teaching. And the elder member of the faculty also has his followers. Twenty pens ceased not their regular movements to draw a sigh when on one occasion we heard the Professor explain that "man knows sin because he has sinned and had experience of it, but God has never sinned. How then can he know sin? Why, he knows sin by reason of his omniscience." As we came out of the lecture-room a student said to me, whom he at once recognized as a visitor, "Our Prof. is too old a man to learn anything new. His theology has doubtless been fixed for ten or twenty years and will never be modified." Here, thought I, was a pen that ought to have cried out at the Professor's logic cited above; but while I still mused on these to me new experiences, the student who had volunteered the criticism of the Professor's theology continued, "He has quite thoroughly convinced me, however, of the total depravity of mankind."

My visit to the seminary was all too short, but I had learned enough to be able to do a little prophesying for myself also, though not the "son of a prophet." Someday those two contradictory ideas of that student will come together with a crash, and we shall have a Robert Elsmere on this side the water also. And not only that but a coming church, as well, with more than five points of Calvinism left out.

The coming church will not win its way by opinions, but by deeds. It will have more willing hands, larger hearts, and clearer heads than the church of to-day. There will be more good Samaritans and fewer prodigals. It will be a popular church because the people will belong to it, though perhaps it will not be a church at all, but a society of Christ under a new name and higher life. It will spend less time combating infidelity and agnosticism, wherein in times past she has been found for the most part to have been fighting against herself, and will spend more time trying to lift a common humanity out of laziness, ignorance and vice. It will touch life on all points and seek to regenerate society symmetrically. It will be more inclined to receive new truth and less prone to prejudice. Justice and mercy will be brought so close together that they shall reveal their true relations. Erring and sinning but inwardly strong natures will take their places above the "lumps of silly goodness." Erroneous thinking, willing and doing will be looked upon with compassion, but no-thinking, no-willing, no-doing will be without excuse.

The church of to-day spends too much time finding out whether it is alive or not, and how much it has grown since yesterday and the day before. The coming church is not given to any such

morbid self-examinations. It forgets itself, dies to self, does its duty, and faith takes care of the results. It recognizes the profound truth which a few great souls have emphasized in all ages of the church, that the Christ life has very little to do with the way men understand the Oxford Bible or define the Godhead. A biologist cannot make a gladiolus or an oriole, neither can all the theology of the coming church make a member of the coming church. The Bible talks enough about virtue for all mankind in all ages. The coming church demands more practice, more doing.

But, some one may suggest, "Do we not hold to evolution as a tenable hypothesis in these days?" "Yes," we answer, and how much soever the physical evolutionist may be harassed by a "missing link," the coming church, by an unbroken line, will trace its life principle and its spirit back to the simple teachings of the Christ. Ours is the "anthropoid" age. In the chrysalis of our present we see the chrysalis rapidly changing to future. The coming church is already more *real* than the *old one*. What is needed most is laborers. And not only that, but laborers who are commissioned to carry on to perfection this broader and fuller religious life. A transition age is always filled with gross superstitions and philosophies too leaky to hold common sense. It was so when Rome lost her national faith. It is emphatically so to-day. Isms are legion. When a spiritual, life-giving faith departs from a people, humanity swarms with these *isms*. To the old faith they will never return. Who will help to gather them into the fold of the coming church?

A. B. CURTIS.

JESUS IN THE TEMPLE.

Amidst a group of wise men
A boy of old doth stand,
His eye with light enkindled
As if from wonderland.

He hearkens to their problems,
In this their holy spot;
To all their questions puzzling
His answer faileth not.

The doctors, filled with wonder,
Exclaim with one accord,
"Whence hath this lad his wisdom?
And whence this holy word?"

A stream of life doth issue
From the pure lips and mild,
And hearts with awe are quickened
While list'ning to the child.

'Twas Truth that sent her arrows
Winged with the morning's might;
As *then*, so *now*, she reigneth,
And still diffuseth light.

ROSA E. ROEDER.

HELPING THE MINISTER.

Your minister can do much,—you know he is doing much,—but he can't do all. No minister can begin to do the real work of a true church,—such work as you have prepared for in these parlors and school-rooms and meeting-rooms. Ay, and the better a minister is, the more he wants his church to be something more than a mere Sunday audience, the more he will need the help of his people, and the more he will long for it. But you know how it is with so many. They all want the church to be busy and active, but they haven't the time to attend to it. I do not think the business has much to do with it. I don't go to leisurely men for help, anyhow. The real helpers that every minister has some of are not the men and women who have less to do than others. You know them; the people who carry the church in their hearts, who stick to it through its struggles as well as in its success; the people who are always on hand, always to be depended on, who never get tired. Yes, they do. They get tired just like everybody else: only, when the others are tired and drop off, they are tired and still they hold on; and their hearts are kind and their grip is sure, and so the Lord's work keeps on through all things, and the kingdom of God comes a little and a little nearer."—*Brooke Herford*.

Correspondence.

FROM ACROSS THE SEA.

DEAR UNITY:—Our Unitarian Anniversaries have come and gone. Appropriately enough the annual outpouring of the spirit takes place in the week which celebrates the Pentecostal festival of the Christian church. Whit Monday is a general holiday with us in England. All the banks are closed and nearly all the places of business. It is essentially a people's holiday, and with us in London, the places of amusement and the places of public refreshment expect to reap a rich harvest. We cannot therefore hope to commence operations of any kind before the Tuesday, and as most of those ministers who come to London have to be back again with their congregations by the following Sunday, a great deal has to be crammed into a short space of time. The first meeting was a reunion of old pupils of John James Taylor, a former principal of Manchester New College, but of what takes place at his 'Unitarian society,' the outside public knows nothing and as I am, so far as this society is concerned, one of that public, I can send you no report. On the same evening the "Christian Disciples" gathered together. These are Unitarians of the old school, most of them basing their faith on the correct interpretation of Bible texts. The society was established about four or five years ago, and some of us thought that its operations would interfere with and cripple the work of the British and Foreign Unitarian Association. This has not proved to be the case. Whatever the Disciples may have done during the year, no report was presented and apparently no account of it was given.

The sermon preached before the members of the British and Foreign Unitarian Association is generally regarded as the principal event of the week. The preacher this year was the Rev. N. Enfield Dawson, of Lee Cross. Mr. Dawson is one of our most energetic workers, much appreciated in the Lancashire district. He is one of the secretaries of Manchester New College and is a typical specimen of "muscular Christianity." No one would expect either a philosophical or metaphysical sermon from him, they would look for a practical one, and those who went to hear him were not disappointed. This year is the bi-centenary of the passing of the Toleration Act, a measure which led to the foundation of most of our churches. This suggested an appeal to his hearers to be re-baptised with the spirit which led our fathers to fight for this toleration, and which having obtained we are using only as a means of self-indulgence. What is wanted is a bit of persecution to arouse us, "the spoiled children of toleration, ease, and liberty," to a greater sense of the sacrifices that are demanded of us. After the sermon there was a meeting held in connection with the Postal Mission, which is yet in its infancy here, but which bids fair to do good work. The conditions in this country are not quite the same as in the States and I doubt whether the Mission here will ever be so wide spread in its operations or so far reaching in its effects as with you.

In the evening there was a conference at which two papers were read, followed by discussions. The first was by the Rev. J. C. Sheel, of Belfast, who dealt with "modern difficulties of the orthodox in accepting unitarian views." It has been suggested that Mr. Sheel's paper furnishes a fresh difficulty, and I confess that after listening to it attentively, I did not get any very clear idea of the way in which these difficulties were to be removed. In the discussion that ensued, four of the speakers were ministers who had once been orthodox, and it may, therefore, be assumed that they have overcome the difficulties they found in their path. One of them had thought that Unitarians were too reticent in acknowledging the headship of Jesus Christ, and this brought up Richard Armstrong, of

Liverpool, who pointed out the danger that lay in allowing any such expression to go beyond the actual feeling one had on the matter. The primary essential was that a man should speak exactly as he felt and never allow himself to be drawn into exaggerating his feelings. It was a well-timed protest against a lip service which may only disguise hypocrisy. The other paper was contributed by an energetic layman, Mr. Edward Capleton, of London, who sought to give an answer to the question, "How can we best promote self-supporting churches among the people?" There was but little criticism of Mr. Capleton's methods, which were conceived on a democratic basis, and must have shocked some of the older, staid, respectable members of Unitarian churches.

The business meeting of the association was held on Thursday, under the presidency of Lindsay Aspland, T. C., which initials represent a dignity in the law unknown on your side of the Atlantic. They mean that Mr. Aspland is of good old Unitarian stock; is one of Her Majesty's Counsel. As such he is entitled to certain legal privileges and to take a certain precedence. The honor is conferred for high legal appointments, or because the recipient has acquired a certain distinguished position at the Bar. Either, or both of these reasons, may have induced the Lord Chancellor to confer the honor on Mr. Aspland. Some of those who have thus risen have not always been true to the religious convictions of their earlier years, and have found in the established church a congenial home. Not so Mr. Aspland, who has been faithful to the religious principles which his father and grandfather preached in years gone by. Short of stature, like many other great men, he is an able, sound, practical man, possessed of a remarkable fund of common sense. He is one of the few who have welcomed Dr. Martineau's organization scheme, seeing in it merits that have not been discovered by the Unitarian public at large. Of the business meeting there is not much to chronicle. The work done and in contemplation is not extensive, and one is tempted to say that just now it is the day of small things with us. There were two questions which raised animated discussions and divisions, but they can scarcely be termed "burning" ones. The first was a proposition to alter the date of meeting so as to suit the convenience of ministers in the Manchester district, who are, at Whitsuntide, largely engaged in Sunday School festivities. The conservative instincts of assembly, however, were opposed to any change, and the Londoners outvoted the Manchester men. Another resolution which will probably have a very important effect on the association was adopted by a large majority. By this the old subscription of a guinea was abolished and now any person can be a member who pays anything to the funds of the society. This should be the means of considerably enlarging the basis of the association; whether it will do so or not remains to be seen.

A soirée terminated the work of the British and Foreign Unitarian Association. It was very largely attended, and was one of the most popular of the various gatherings, as it enables friends who do not have frequent opportunities of seeing each other, to exchange friendly greetings. There was a most excellent selection of music by a "Unitarian" choir, followed by brief speeches—altogether a pleasant time. I ought to have mentioned that on the same day there was a conference of Sunday School delegates called by the committee of the Sunday School Association, and another conference called to consider plans for bringing Unitarianism to the knowledge of those who are at our Cambridge University. The Sunday School Association prefaced its annual meeting with the usual breakfast, and this is one of the brightest and most cheering meetings of the whole series. After an excellent repast, the meeting was held

under the presidency of the Rev. A. N. Blatchford of Bristol, and the first thing we did was to pass by a rising vote, and in solemn silence, a vote of sympathy with the parents and children who were the sufferers in a terrible railway disaster in Ireland a day or two before. Then the regular business of the meeting was tackled, and soon dispatched, so that we might listen to and discuss a paper by the Rev. J. J. Wright, on "Less teaching and more training," in which he pleaded that more heed should be paid to the wants of the average boy or girl than to the supposed needs of the advanced scholars. In other words, we are not to expect too much of those who attend our schools, in the way of book learning, but to strive hard to improve and strengthen their moral character. This society is one of the most active in our body. It has for one of its secretaries the Rev. W. Copeland Bowie, who is a most capable organizer and an extremely useful social reformer. He has recently been elected on the London School Board, and it is a marvel to his friends how he manages to get through all the work that falls to his lot. He edits the *Sunday School Helper*, is the minister of a working-class church, and superintends a mission for the poor, besides being a member of more than one committee charged with special Unitarian work.

The final meeting was a conference of ministers, at which Rev. F. G. Peabody was to deliver an address. These conferences are held with closed doors, and it is very rarely that the proceedings thereat eke out. I remember that on one occasion they did, and great was the shock our ministerial friends sustained. Occasionally the paper read does get published, but what opinions it gave rise to are studiously kept quiet. I am wholly unable to tell you what did take place, and shall not even attempt to draw upon my imagination with that intent.

My letter this time is wholly confined to the doings of our own household of faith, but the week of "religious dissipation" that one has gone through must be my excuse. I have just received your Conference number, and am greatly pleased with its record of work, and its tone of hope and courage. May that long be maintained.

B.

CHRISTIANITY MADE PLAUSIBLE.

DEAR UNITY: Not every generation since the advent of Christianity has produced a writer able to give as much apparent truth to the precepts of Jesus as is contained in Edward Bellamy's "Looking Backward." Bellamy makes no suggestion favoring any dogma or churchism. He does not even enroll himself as an advocate of Christianity. Nor does he allude to the teachings of Jesus as premises from which to draw conclusions, but he pictures a state of society in which it would be not only possible, but natural and easy to be a Christian. He describes this imaginary state of society so minutely, and answers almost every possible objection to it so clearly, as to make it appear quite possible. In fact, to many minds, it appears easy of attainment.

If it can be shown, to the satisfaction of thinking people, that a distinctly Christian civilization is really practicable, then faith in Christianity will surely revive. Let it be shown that this state of society is not only practical but that it is infinitely better than our present boasted enlightenment. That under it poverty may be wholly abolished and all dread of it be forever removed. That almost every incentive to vice and crime may be made to disappear; and that prisons, policemen, and soldiers may become almost obsolete. That under this system one can "give to him that asketh, and from him that would borrow turn not away," and may still maintain his own comfort and his good standing in the community. And to do this one need take no thought for the morrow.

Let these possibilities be realized, and the stern logic of facts which today drives the thinking world to reject

the practical side of the precepts of Jesus would vanish.

All men whose souls are not ground out by the terrible anguish of poverty or burned up by the flames of avarice, would gladly be followers of the Great Master. Every man whose thoughts rise above the lowest instinct must admire the meek, courageous, earnest, loving, self-sacrificing integrity of the lowly Nazarene. Many do fall into line and claim to be his followers, while many more would do so but feel that, in the nineteenth century, it is impossible. Every business method, every successful enterprise is essentially anti-Christian, and men must fight or fail. It will not do to give your cloak also, to him who would take away your coat. Such a policy is suicidal. No man can now continue to practice even the golden rule without becoming a helpless slave. To even feed the hungry to the extent that we would wish to be fed, in like conditions, would reduce any man to poverty.

As to what poverty really means, let us hear Hugh O. Pentecost:

It is a horrible misfortune to be poor. Your opinions are worth nothing, you are of no consequence if you are poor. You must just do your work and take what your masters choose to give you for it. You must vote to keep yourself poor, and go to church and be taught to be contented with poverty. Further than this the world has no more use for you.

When these are the inevitable consequences of careful observance of the Christian precepts, what wonder that the really practical Christian has become an extinct species?

But even this is not the full extent of the possible degradation which our civilization may inflict on a truly upright Christian. For a depth beyond, read the following note clipped from a daily paper of June 27th:

Last week a poor man who could find no employment in Chicago, and who had been refused permission to sleep on a plank in a police station cell, went to the lake and jumped in with the intention of drowning himself. He was fished out, locked up for the night, and the next morning, not having the money to pay the \$25 fine imposed for his offence, was sent to the bridewell. Society is perfectly willing that he shall starve to death, but it will not permit him to kill himself to escape the pangs of hunger. Society is wonderfully tender sometimes.

But Bellamy has shown us a better way. Let it at least be considered. Perhaps his dream is not all a dream.

E. S. WICKLIN.

DUBUQUE, IOWA.

The Study Table.

The Ten Virgins. By L. J. Anderson, Chicago: Purdy Publishing Co. Paper, 26 pages. 25 cents.

Wordsworth is quoted by Matthew Arnold as saying of Goethe's poetry that it was not inevitable enough. It would puzzle one to account for the existence of a good deal of the poetry and much of the printed prose of the present day otherwise than by the conclusion that it was utterly "inevitable." The exegetical homily in hand was plainly the product of a busy-mindedness that must find expression. It seems to be a contribution to the literature of "Christian Science." While the treatment of the familiar parable may not be so happy as Mr. Frothingham's, its purpose is as truly ethical, its spirit is kindly. Probably because the thought is so far-reaching the wording is sometimes a little obscure, and there is a tendency to a mixing of metaphors.

M. H. G.

The Acme Declamation Book. Compiled and edited by B. A. Hathaway. Published by The School Supply Co., Lebanon, Ohio. Cloth, pp. 171.

A handy little volume of carefully chosen poems for recitation in school or on other occasions. They are nearly all for the younger and intermediate grades, are short, and include a good share of the humorous. A few are in dialogues or arranged as motion songs. There are 146 in all and the book will be welcomed by scholars and teachers.

E. T. L.

"Almighty power
Is written in the faintest flowers."

Church-Door Pulpit.

Any church may secure the publication of any acceptable sermon in this department by the payment of \$5, which sum will entitle the church to one hundred copies of the issue in which the sermon is printed.

RELIGION OR SUPERSTITION.

BY JOHN C. LEARNED.

Published by members of the Church of the Unity, St. Louis.

"If the Lord be God, follow him; but if Baal, then follow him."—1 Kings xviii, 21.

"Superstition is itself the absolute antipodes of Religion; it is even Irreligion in merely another form—it is the melancholy form of Irreligion."—FICHTE: *Way Towards the Blessed Life*.

"The idea of the fall of man begot that of the Trinity—the dis-unity of God. There has been no harmony since; no harmony of states, churches; none of the spiritual and secular element; none of science and religion."

SYLVESTER JUDD.

There are two theories of life standing over against each other in irrepressible conflict. The antagonism is complete and hopeless. Good men, wise men, waver between them, or finally divide to plant themselves—some on one side, some on the other. Out of these two theories spring two forms of religion; and all that is essential in sectarian difference, all important variations in theological opinion, begin and end with these two contradictory views of life.

So contrasted are they, so conclusive and fundamental are they in their significance, that man and nature, God and the universe, faith and duty, can never seem the same to those who are divided by these opposing theories. When they use the same words, therefore, speaking across the abyss which lies between them, they are misunderstood. The great words of religion no longer mean the same interpreted under the two aspects, and all efforts at reconciliation and agreement are useless until one or the other relaxes or abandons his position.

1. One of these theories is very old. If we trace its descent we shall be led back to primitive man, to the ages of mythology. The other theory is comparatively new. It was only possible since the times of science and civilization. One has the authority of tradition, the weight of all barbarous antiquity in its behalf. The other has but the testimony of present experience and the light of reason to urge. One has all the influence of ancient and inherited custom to sustain it. It was wrought into the fabric of all the old institutions, sacred and secular. It entered into the structures of their charters and their laws. The other has been slowly developing itself in the later times. It has found expression in individual men here and there, who, with the new light, were brave enough to declare their convictions, and protest against the limitations of the past. At no time, probably, until now, could the full force of the antagonism be felt or clearly stated. And the number who yet see it is relatively small.

2. The old theory, as embodied in a theological system, begins with the *fall of man*. Man fell from an angelic innocence which he had no wit to understand, or strength to keep. From that time until now, that is, throughout all his history, man has been but a heap of ruins; from birth a moral cripple, by nature depraved and a limit to the power and presence of God; the heart a seed of sin. In this view all goodness is an exotic, a foreign importation, and always dependent upon divine intervention. Dr. South said that "the heart of a new-born babe is a nest of snakes hid in a dung heap."

The new theory begins with the *rise of man*. One of the first things he did after finding out his own faculties, was to discover his kinship with God. And the first act of the Creator was not to cast man down but to lift him up. From lower conditions, little by little, led by the divine spirit in him co-operating with the divine spirit about him, man emerged out of original animism and barbarism, until the conscience spoke clearly, and the reason

flamed forth, and he stood upright, master of all creatures below him, but evermore doing homage to a power greater than his own.

3. The old theory makes religion begin in a *sense of sin*. If a man has not this; if a man does not bear with him every-where a consciousness of depravity and personal guilt; if he have not passed through periods of utter loathing of himself, feeling worthy of the furious and fiery judgments of God, then there is no evidence of spiritual health, no hope of a regenerate heart.

The new theory makes religion begin in the *vision of goodness*; goodness without, goodness everywhere; the sense of right within, and the will to do it. The new theory does not build religion on the bad deed done, but on the good deed to be done; not on the debilitating sense of innate sinfulness, but upon the aspiration after better and better things; upon the joyful assurance that every striving toward the right within, or the goodness without, is pleasing to God.

4. The old theory dwells upon the present deformity and error, upon chaos and death. It takes counsel of its fears, and perpetually emphasizes these themes, or goes back to live in the perfection and paradise of a lost past. It has little faith in progress. It distrusts the new truth as dangerous and misleading, if not profane.

The new theory of life has an element of cheer and joyousness in it, growing out of the different objects which it contemplates. Instead of selecting deformity and discord for its discourse, it prefers to trace out beauty and harmony. Instead of speculating about the primeval chaos passed away, or some possible chaos hereafter which may be threatened by the judgment of God, it beholds with reverence and delight the existing order, and rejoices in the cosmos of to-day. It gives less time to lamentations over error than to pursuit after truth, well knowing that as truth is discovered and taught, error will pass away. In the new theory death is no longer king of terrors, nor lord of our thought. Neither death past nor death to come fills the horizon of our vision. It is but a momentary accident in the flight of time. Life is the great theme—life now, life eternal, life from God—given freely to every being that can bear it; as much and as long as there is experienced any happiness or health in the possession of it.

5. Naturally the old theory said that religion had its origin in fear, in a sense of dependence and ignorance. The gods were angry, man guilty, what could the man do? The gods were mighty, he powerless; he must abase himself and plead for mercy! The gods knew everything, he nothing. Unless he had a miraculous sign or a word out of the sky, his mind must remain dark, his path uncertain.

But the new faith changes all this by saying that fear is the one irrational motive in religion, God is but another name for goodness, for perfect love. What is the first thing that perfect love does? It casts out fear. Suppose now that a man has sinned, as all men do sin, and there comes upon him a sense of guilt, as must attend upon every conscious transgression of the moral law. Does he behold any change in the aspect of perfect goodness? Does wrath overshadow the face of infinite love? Then why cringe and flee? Would man escape the penalty of his act, the new faith not only tells him that he cannot, but that it would be to his infinite harm if he could. Any true sense of his sin makes him wish to bear a full penalty as the only method of curing it, as the only method of coming back into right relationship with God.

Did the Prodigal Son of the parable, that typical sinner of the New Testament, fear his father, fear that some penalty would be placed upon him which he ought not to suffer? Not for a moment. When he came to a sense of his sin, instead of some scheme for enlisting his elder brother or some third person to intercede for him; instead of

hiding himself or going farther off, he did what the sinner must always do when converted and rationally instructed. He went home. He could not stay away. A mediator was out of the question; he must see his father's face. And instead of weakly pleading for mercy or piteously asking that half of the just penalty for his sins might be removed or be borne by his unoffending brother, he begged for a heavier punishment than his father was willing to bestow.

And so it always is. With any right idea of God, there is no fear—only the thought of service. Religion, based upon the conviction that God is perfect justice and perfect love, deters no prodigal son, no erring child, from returning home. He must go back. There is no fleeing to a *loving Jesus* to get away from an *angry God*. There can be no substitute for a father's presence. And to such the surprise always is that the penalty for the transgression is so light; and when it is heavy they would gladly have suffered more. They knew the love was great; it was only infinitely greater than they had dreamed.

Similarly with the feeling of ignorance and the sense of dependence. They of themselves are no basis of religion. They are too negative. They may depress and humiliate men; but depressing and humiliating will not make men religious in any healthy sense. It only makes them slaves, beggars, cowards. Give a man one item of useful knowledge, and you do more for his good, for his strength, for his life, than by naming a long list of things of which he is ignorant. Show the child how he can do something for himself and others, and you have effected more for his development and for his character, than to enumerate a thousand things beyond his powers. To rise toward perfection, men need to know what they can do with their minds and hands, how to put forth their faculties. The old theory of faith, building on men's defects, blindness, incapacity, going even so far as to deny the freedom of choice between truth and falsehood, or between good and evil; what a melancholy travesty it all was, and is, of religion: negative in its premises and empty in its results so far as man is concerned, tending to paralyze his powers. Only a poor fraction of humanity survives at last, and they the elect of God, through no merit, or effort, or seeing of their own!

The new faith founds itself on human ability. Man may be able to know but little, and to do but little, but that little is the germ of all achievement here or joy hereafter. That little with rightly directed usage, may grow to be more. From that little has sprung the science, the civilization, the glory of men. That little allies finite man to the infinite God, and constitutes that high relationship of Heavenly Father and earthly child.

6. It is not to be wondered at that the old faith was often found wholly separated from life. Good men held it and seemed none the worse. Bad men held it and were none the better. That was because it had no reality in reason—it was a negation of reality. Salvation was something quite apart from moral conduct. Logically, the most moral man could not be saved without a sacrament; and logically, no matter what a man's character had been, with a sacrament or a word of confession, the gates of paradise swung wide open to admit him. But when religion is based upon positive ground, upon free-will and duty, upon what a man knows and does, and is or hopes to make himself; it becomes inseparable from his daily life. There is then, no escape from personal responsibility; no magic of confession or ceremony, which a man can make a substitute for duty here or penalties hereafter, or perform at the last moment as a pledge of peace with God.

7. The old theory of life was from beginning to end, from primeval chaos to the last judgment, a supernatural one. All was the arbitrary will or mandate of a supermundane God. In the beginning he stretched out his hand to

create the heavens and the earth. He ordered the light to be, and all the creatures to appear; and in six days the work was done. There was nothing natural in the development of the universe or in the history of humanity. Nothing that might not be changed by a word from heaven, or an angel from on high. It was a dispensation of miracles, of interventions to bless those who pleased God, and to punish and destroy those who disobeyed or refused to worship him. Prayer might avert evils, might change the laws of nature. Sacrifices and fast might procure victory in war, or stay the progress of a pestilence. Numerous rites might bring out prosperity, or save the soul.

And this theory of religion held the world fast till science came, daring to interpose its questions and declare its doubts. It holds the world fast to-day where science is not read or its lesson is not understood. But where knowledge has taken root; where nature's methods are studied with open mind; where a dim perception of the universal unchanging order prevails, there it is seen that the law of cause and consequence, of evolution, of tendency, which is stamped upon every atom and is inherent in every force, is a more majestic, is the only rational conception. Under this thought, God is no longer separated from his world, he is united with it and the life of it. This law of cause and consequence is no mere blind operation of dead matter, it is his own method of creation, progress, justification and redemption. Through the law of cause and consequence, man, his best beloved child, is born, comes to consciousness, grows to manhood. Through the loving law of cause and consequence he struggles and suffers and dies. Through the just law of cause and consequence he bears the full penalty of his every misdeed and cannot be redeemed therefrom. Through the wise law of cause and consequence he rises to higher heights of attainment in knowledge and skill; masters nature to his ends; multiplies the comforts and joys of existence; brings in the amenities of art and civilization; believes in progress indefinite, in wisdom infinite, in goodness unending, in life eternal.

8. Which is likely to be the prevailing religion in the ages to come? Which seems to be justified by the best wisdom and the noblest hope of to-day? Is it a theology built upon the supernatural or upon the natural; upon miracles, or upon consecutive law and order? Is the religion of the future to stand upon the fall of man, or upon the rise of man; upon the sense of sin and guilt and depravity, or upon the vision of goodness within and without; upon the dogma of discord and alienation from God, or upon the feeling of celestial kinship and the perception of love and truth?

Are the sense of dependence and ignorance, and the emotion of fear, these negative motives growing out of our disabilities, to shape men's lives, or are they to have something more positive and hopeful presented to them in the consciousness of moral freedom, in the power of self-help, in the persuasions of knowledge and of joy? In other words, shall faith be the product of human sorrow, misfortune, orphanage, abasement; or shall it spring forth on the wings of confidence and exaltation? Shall we start with an impassable chasm between us and God, or shall we find him infinitely near? Shall we have optimism or pessimism, as the outlook and law of life? Shall we have a rational and spiritual, or a physical, sensuous and sanguinary system of beliefs? Does religion in fact belong only to a fallen and ignorant being, or does it pertain, with growing fitness, to a risen and glorified being—to man in his best estate? Finally, shall we have religion at all, or shall it be a *superstition*?

It is one mark of a superior mind to understand and be influenced by the superiority of others.—*Harriet Beecher Stowe*.

Notes from the Field.

ROCHESTER, N. Y.—The following "Service of Welcome," Sunday, June 16, marked the beginning of W. C. Gannett's ministry in Rochester.
Organ voluntary, "Preludium,"
Richter.

Opening choral:

O praise ye the Lord, ye nations;
Praise him all ye people,
For his mercy is great toward us
And his truth endures forever;
All ye nations praise the Lord,
Praise him all ye people.

Choral response.

Reading.

Anthem, "Bonum est," Gouvy.

Prayer.

Reading.

Hymn.

Sermon, William C. Gannett.

"Welcome by the people,"

Hon. James L. Angle.

"The Bond of Friendship,"

People and Pastor.

Pastor:—As those who feel that they are entering into a holy relation with each other, dear in its possibilities of love and helpfulness, solemn in its responsibilities of duty, as those who pledge themselves to one another for the best, as those who dedicate themselves to God, let us voice together our hope, our purpose and our prayer this day.

People and Pastor:—Our Father, before thee in spirit and in truth we speak! Help us to make more real henceforth our best ideals. Help us to purer hearts, to freer thinking, to more loving service, to greater power to pray life prayers. May this new friendship into which we enter now, knit all here in closer bonds to each other, and to thee, and make it possible to strive together for things beautiful and good. Amen.

Pastor:—May our friendship be friendship in the life of God, keeping us pure, keeping us faithful for each other's sake. And may this Church, in which we meet to think and word our gratitude and joy and trust in Him, be to us our larger home, into which our separate homes all open. Let no man be stranger here, but all who wish to join us for ends of truth and righteousness and love, feel by our greetings here that it is home for them. Peace be within its walls—peace, and hope, and freshening consecration to us and to our children's children!

Hymn. (All singing to "Nuremberg.")

Lo! we stand before thee now,
And our silent, inward vow
Thou dost hear in that profound,
Where is neither voice nor sound.

Not by any outward sign
Dost thou show thy will divine;
Deep within thy voice doth cry,
And our quickened souls reply.

Thou dost hear, and thou wilt bless
With thy strength and tenderness.
Lo! we come to do thy will.
With thy life our spirits fill.

Offertory:—"The Souls of the Righteous."—Woodman.

Benediction.

Organ Postlude:—"Fantasie."—Thomas.

PORTLAND, OREGON.—Harvard University has recently conferred the degree of D. D. on Rev. Thomas L. Eliot of Portland. Again we have a Dr. Eliot in the West—a name enshrined in the hearts of Western Unitarians. Dr. Wm. G. Eliot could have no worthier successor than his son, Thomas L. Eliot. We this moment lay down a recent sermon by him, in pamphlet form, in which he voices his conception of Jesus from the text: "Is not this Joseph's son?"—a sermon which breathes throughout the spirit of a devout and rational faith. The following extract reveals not only the point of view from which he sees the carpenter's son, but his faith in a human nature which bears the stamp of the same sonship as that which was in Christ:

"In a different tone from that of the Nazareth people, we may ask the question: 'Is not this Joseph's son?' Did

not one of our mortal race find God so dear, so faithful, so true a lover? Did not one such grow from trust to trust, and receive the very fullness of the divine intent in man into his breast? And does he not tell me that his is in verity the path, the law of the spirit for every one willing to enter it? And that the Father of the Universe answers each trust and effort by the omnipotent laws of grace and help, and that there is a heavenly conspiracy of Truth with the true and of Love with the loving? Tell me, friends, does not such a conception bring thoughts too deep for tears? For myself, under an inconceivable burden of gratitude and adoring reverence, I can say that it seems to answer to the very springs of my being. *It is a justifying faith.* I mean it adjusts itself so simply, so grandly, to all else I know and see of the Universe. It is interpreter of so much that dimly stirs my heart and answers my thought as I look out or in upon the solemnity, the mystery of life. I exult to feel this conception of the religion, the experience of Jesus, fit to the Unity of the Universe. I exult with tenderest thankfulness—not with pride—to see this larger faith displacing the provisional one. It is rising outside of our body in the great minds of England, India, Germany and America. I rejoice, and believe that Jesus rejoices in that hour which is coming, and now is, when the world shall enter upon the real meaning of his experience and receive from it a spring-tide of moral enthusiasm, masterful and passionately deep."

BOSTON.—On Independence Day the weather held fair till late afternoon. All the public sports except the display of fireworks were fully enjoyed by good-natured crowds of people. An unusual number of accidents occurred. The old feature of stands upon the walls for selling light eatables and drinks, after the fashion of a county fair, once limited to a small space, has been freely permitted for several years. Fifty years ago liquor sales were also allowed. Now ice water is freely furnished to the crowd and a tent temperance meeting on the green is well attended. Legal holidays are not now infrequent in Massachusetts, but July the Fourth is still the one universal annual celebration which no shop-keeper or manufacturer dares to disregard.

—In the basement of Parker Memorial Hall a gymnasium is fitting for the use of working boys and clubs of working girls.

—In our seaside resorts and in some quiet country towns near the city, plans for next winter's work are already quietly getting planned.

—Theatre preaching does not grow in favor here. It was omitted from the scheme last winter and will not probably be again favored for one or two more seasons.

—One hundred and thirteen graduates attended the annual meeting of the association of Alumni, of Harvard Divinity School, Rev. J. H. Allen, president. For president for 1889-90, Rev. J. F. Moors was elected.

DAVENPORT, IOWA.—The Unitarians of this city have recently enlarged their church by the addition of much needed rooms in the rear. The completion of the improvement was the occasion of a house-warming and an annual meeting combined, of which a correspondent writes as follows: "Old and young met together at a six o'clock supper. After this and the delightful social hour were over, the reports were read and business transacted." The Western Unitarian Sunday School Society was invited to hold its annual institute here next October. Also in that month the 21st anniversary of the church will be celebrated and the first pastor, Rev. Nathaniel Seaver, from Templeton, Mass., will be present. Mr. Judy was retained for the ensuing year. During the past year the attendance has increased from 15 to 20 per cent., and there are many new Sunday-school members. During the coming year, provision will be made for some form

of Sunday evening service. A new social club has been organized with a membership of 50. The literature committee reported exceedingly good work having been done in the Post Office Mission, and mention was made of the course of lectures by Prof. Anderson given under its auspices. The financial showing for the year was exceptionally good; it being the first time in the history of the organization that no deficiency was reported. The total receipts were \$4,000. Including the amount for the new addition, about \$1,350 were spent in improvements. The minister's salary has been raised \$300. The Ladies' Sewing Society reported \$500 earned, and the F. F. Society \$150. One hundred and fifty dollars was raised in 15 minutes for painting the church.

ARLINGTON, MASS.—Rev. C. J. Bartlett is spending the summer in the East, with headquarters at Arlington, and has no lack of calls to preach. She spoke in Mr. Young's church (New South) June 9; at Gloucester June 16; at Lowell June 23, and later at Weston and at Franklin, N. H.

LA PORTE, IND.—A correspondent writes, June 30: "Mr. Belknap gave his closing sermon to-day until after a two months' vacation. Subject of sermon, 'What is the mission of Unitarianism?' He wears well with his congregation and we consider that he has done a good work among us."



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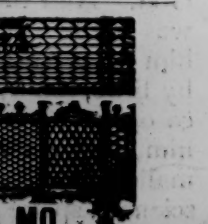
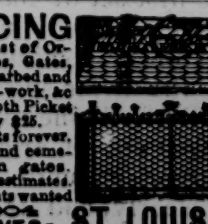
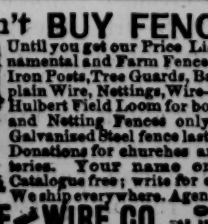
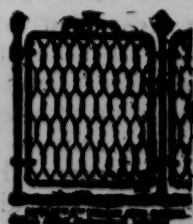
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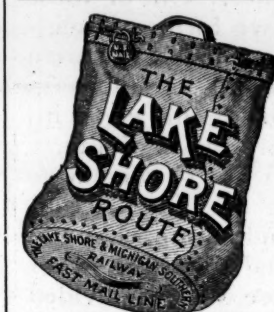
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IMPORTANT WORKS

Published by THE OPEN COURT Publishing Co., Box F, 169-175 LaSalle st., Chicago. Three Introductory Lectures on the Science of Thought, By F. Max Muller. 75 cents.

This work of the eminent philologist has evoked much criticism.

The Psychic Life of Micro-Organisms. A Study in Experimental Psychology. By Alfred Binet, of Paris, France. Cloth 75c.; paper 50c.

In a preface written especially for the American edition M. Binet confutes the theory of the English scientist, Prof. George J. Romanes, that the first appearance of the various physical and intellectual faculties is assignable to different stages in the scale of zoological development.

The Idea of God. By Dr. Paul Carus. 15c. Being a disquisition upon the development of the idea of God in human thought and history.

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Fight with an unseen foe,
And win a victory grander
Than you or I can know.
We little dream of the conflict
Fought in each human soul,
And earth knows not of her heroes
Upon God's honor roll.

One of earth's little heroes
Right proud am I to know;
His name for me is Mother,
My name for him is Joe.
At thought of a ten-year-old hero
Perhaps have many smiled;
But a battle-field's a battle-field,
In the heart of man or child.

There were plans of mischief brewing.
I saw, but gave no sign,
For I wanted to test the mettle
Of this little knight of mine.
"Of course you must come and help us,
For we all depend on Joe,"
The boys said; and I waited
For his answer—yes or no.

He stood and thought for a moment,
I read his heart like a book,
For the battle that he was fighting
Was told in his earnest look.
Then to his waiting playmates
Outspoke my loyal knight.
"No, boys; I cannot go with you,
For I know it wouldn't be right."

How proud was I of my hero,
As I knelt by his little bed
And gave him the bedtime kisses,
And the good-night words were said!
True to his Lord and manhood
May he stand in the world's fierce fight,
And shun each unworthy action,
Because it "wouldn't be right."

—Eben E. Rexford, in *Christian Union*.

ELSIE'S FLOWER MISSION.

It was "Children's Day," and the church was bright with flowers and happy faces. The sermon preached by the white-haired pastor, whom everybody in the village knew and loved, was from the text "Do Good," which is found in Galatians, vi: 10.

"Do you not see that the earth is full of the goodness of the Lord?" said he, looking about him at the beautiful flowers, the happy children, and the fields of waving grass and grain which he could see through the open door.

"Surely the Lord is good to all, and his tender mercies are over all his works, and shall not we, even the very least of us, do good as we have opportunity? You, children, can do good by helping to make home pleasant, by being kind-hearted, unselfish, and forgiving."

Then the kind pastor told the little ones a story, illustrating the Golden Rule, and referred to the "Lend-a-Hand" societies, and the good work done by their members. In closing he said:

"But do some of you older boys and girls wish that I would tell you how you can do good in the great busy world where you expect to go to live and work when you have become men and women?" Then he told of the Flower Missions of the large cities, by means of which the lives of poor, sick children, in tenement houses and in hospitals, are brightened. "I can tell you," he said, "that a single rose is more to one of those poor little girls who has never breathed the fresh sweet air of the country, than all the flowers in this church would be to one of you. And there is not a child here who cannot help in the work of the Flower Missions. I hope you will begin this very week. The express agent here tells me that the company will send flowers to the missions free of charge. I will show you how to put up the flowers carefully, so that they will go safely, and I will forward all that may be brought to me at the parsonage. I hope that you will all learn to do good and to be good."

The announcement of the annual Sunday-school picnic, which was held on the Tuesday after "Children's Day," caused no little excitement among young and old. Very few gave much thought to the Flower Missions until the picnic was over. The weather was favorable—the attendance was large, and every child had a good time.

On Wednesday, the day after the picnic, the kind old pastor heard someone open his gate and come slowly toward the house. Looking out he perceived a timid little girl in a faded muslin dress standing at the door of the parsonage, with a large basket in each hand, filled to overflowing with bunches of field daisies, the stems carefully wrapped in wet papers, so that they were as fresh as though gathered an hour ago. Yet the child had brought her offering from her home at the old farm house three miles away. "Why, Elsie, is this you? I missed you at the Sunday-school picnic yesterday."

"Yes, sir," said Elsie, blushing very red, "I could not go to the picnic because mother did not have time to finish my new dress; but she said I might play or do anything I wanted to. She was more sorry that I could not go than I was myself. So I picked these daisies to send to the poor children in the city."

"Come in and rest yourself. After you have had supper with me we will take your flowers, and others from my garden, to the express office, and that will be a good beginning of our Village Flower Mission. I shall call it by your name."

This was, indeed, a good beginning, for not only during that summer, but many summers after, flowers were sent by the young people of that parish to the Flower Missions of the city.

K. F. K.

Announcements.

LIBERTY AND LIFE.

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The publishers of UNITY have nearly ready for publication a book of seventeen discourses on LIBERTY AND LIFE, by E. P. Powell, well-known to UNITY readers as the author of the epoch-marking work, "Our Heredity from God."

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If you are interested in this notice please act promptly. Show the notice to your friends and invite them to order with you. Consider how many copies of the book you will want for holiday gifts, and then write us promptly how many copies of LIBERTY AND LIFE you will take at 75 cents each, payable on delivery, postage or expressage to be pre-paid by us. Address:

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The Newest Books.

One Year Course in German. By Oscar Faulhaber, Ph.D. Boston: D. C. Heath & Co. Cloth, 12mo. pp. 197.

Stepping-Stones to Reading. A Primer. By Anna B. Badlam. Boston: D. C. Heath & Co. Boards, 12mo., pp. 123.

La Belle Nivernaise. By Alphonse Daudet. Edited by James Boileau. Boston: D. C. Heath & Co. Paper, pp. 101.

Onkel und Nichte. A German story for sight translation. By Oscar Faulhaber. Boston: D. C. Heath & Co. Paper, pp. 64.

Die Braune Erica. Novelle von Wilhelm Jensen. With English Notes by E. S. Joynes. Boston: D. C. Heath & Co. Paper, 12mo. pp. 80.

Aids for Teaching General History. By Mary L. Sheldon. Boston: D. C. Heath & Co. Paper, pp. 22.

Stepping Heavenward. By Mrs. E. Prentiss. New popular edition. New York: Anson D. F. Randolph & Co. Paper, 8vo., pp. 112, 25 cents.

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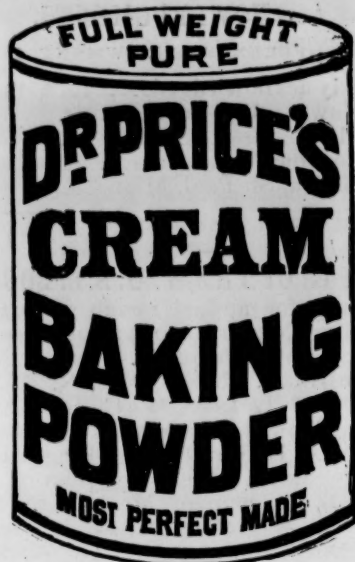
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